The Bombay Guardian.

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WEEKLY REVIEW.

—The parade in honor of Gunputi took place at Baroda this year, as usual. Her Majesty's representative was of course present. A correspondent of the *Bombay Gazette* says:

"By four o'clock all the foreign and indigenous sahib-log, amongst whom there was a very *fair* sprinkling of the alleviative sex, had arrived at the grand stand. There was besides a detachment of the 26th N. I. drawn up in front of the tent in which the beauty and fashion of Baroda and Ahmedabad had collected together. The duty of these brave men was to salute the Gaekwar, (or Gunputtee under cover of the former), by what is popularly known as letting off their guns."

We protest, as we have done for twelve or fifteen years, against this most unworthy compromise of principle and betrayal of the truth.

—Perhaps in all history it would be difficult to find any more startling and sudden contrast than that presented by the city of Rome in the months of July and August of this year. Language was exhausted in order to describe the magnificence and moral grandeur of the ceremonies connected with the convocation of so many thousands of ecclesiastics from all parts of the world. We were constrained to notice the mighty and blasphemous assumptions of 'the Vicar of God,' so-called. Then *presto* the Cholera! The *Times*' correspondent says:

"In Rome, where they have had as many as 180 cases a day, it is to be hoped that the pestilence has passed its crisis, but letters which I receive daily describe the desolation of the place as being extreme. Only a few days have passed since one of the officers about the Vatican, who has just succumbed, said that 'it would be sufficient to put 30 medical men in prison to stop the cholera,' or rather its reported existence. Such was the scepticism generally affected as to its existence, and such almost the policy adopted. The report of it has been attributed to party feeling, but it has struck down some of the highest personages. Cardinals and prelates, and even Royalty itself, have fallen—nay, even the Vatican and the Quirinal have not been spared, and a severe lesson has been taught to wilful incredulity and negligence. While several prelates distinguished for their political meddling fled, poor Cardinal Altieri, who remained at the post of duty, nobly did his duty, carrying the *viaticum* even to the poorest; the same is said to have been the conduct of Cardinal Sacconi."

180 a day in Rome, is equal to 1000 a day in Bombay.

—The line of rail over Mount Cenis, connecting the lines of France with those of Italy, has just been completed. It has been devised and executed by Mr. Fell, and the remarkable ease with which gradients more than three times as steep as those of our Ghaut inclines are now traversed, deserves some attention in India. The *Times* says:

"Mr. Fell's system consists of the application of a central double-headed rail placed on its side in the middle of the way, and elevated about 14 inches above the ordinary rails. There are four horizontal driving wheels on the engine-driver, which can be made by pressure to grasp the central rail so as to utilize the whole power of the engine, and so enable it to work up incredible gradients without slipping. The carriages also have four horizontal wheels underneath, which, with the central rail, form a complete safety guard. In addition to the ordinary break there are breaks upon the central rail. It would appear, therefore, impossible for the engine or carriages to leave the rails where the central one is laid.

"The first very steep gradient of 1 in 12 was seen in passing Modane, and, foreshortened to the view, appeared on the approach as if impossible to surmount; but the engine, the second constructed on this system, had already proved equal to the task on the experimental line, and, clutching the central rail between its horizontal wheels, it glided quickly up, under a pressure of steam not more than 80lb. to the square inch, without apparent effort."

This line is 48 miles long. The total ascent achieved by it is greater than that of the Bhore Ghaut. '*Il n'y a plus d'Alpes*' we are told. Mr. Fell's scheme requires neither viaducts nor tunnels, nor any other earthwork than what answers the purpose of a common highway.

Simultaneously we are told of the completion of the Tyrolese line, connecting the railways of Italy and Germany.

—Why so many telegrams to tell us that Europe is at peace, that Napoleon III is doing his best to preserve peace, &c.? It looks ominous.

The *John Bull* says that the Bishops arriving in England from the Colonies to take part in the Archbishop of Canterbury's Synod, are greatly disappointed that so little interest in it is shown by clergy and laity. Last Tuesday, there was the celebration of "Holy Communion," in Trinity Chapel, in (distant) connection with the opening of the Synod. We can understand that Christians should meet together to ask the blessing of God upon the Canterbury Conference; but to meet together to celebrate the Lord's Supper on such an occasion, strikes us as savouring more of Popery than of Bible Christianity. When Peter was in prison the church came together in a private house to pray for him, and continued praying far into the night; and very often we read in the Acts of the Apostles of such gatherings for prayer; but not once are we told that Holy Communion was celebrated in one place in order to bring down the Holy Spirit in another, or to obtain help for a distant body.

A correspondent (a Crimean,) who seconds our proposal that the soldiers proceeding to Abyssinia, be supplied with suitable reading, suggests that a Scripture-Reader should also accompany the Expedition. We think this would be very desirable; there would be no difficulty in getting one of our Scripture-Readers to go; but it would not be easy to spare one out of the small number we have. The Army Scripture Readers' Society at home will be requested to take into consideration the matter of sending a Scripture-Reader.

Another great bereavement has befallen our mission band. Mrs. Wilson, wife of the Rev. Dr. John Wilson, of the Free Church Mission, died, after an illness of ten days, on Saturday the 21st inst., at 1-40 P.M. She came to India at the close of 1847, and with the exception of about six months spent in revisiting her native land in 1865, she has continued steadily at the work to which she had given herself. She enjoyed such uniformly good health, that her removal took all her friends by surprise. Her character and work are very happily sketched in the following notice which appeared in the *Bombay Gazette*:

"Few ladies could have overtaken the amount of work regularly done by Mrs. Wilson. She was unremitting in her attendance on the services of the native church, owing to the interest she felt, and wished to manifest in them. She superintended large schools for native girls, and herself frequently taught various of the classes. She held classes for native girls in private native families. She on Sundays had in addition to much other work two classes for boys who on week days attended Dr. Wilson's Institution. We understand that it is the opinion of those who were her medical advisers that her last illness was in part caused by too great exertions in her Missionary work. In fact she herself said a fortnight ago that she was afraid she must curtail it.

"But the charm of her life, as of the life of every true Christian lady, was the perfect quietness and calmness and unobtrusiveness of her work. Never even in the most remote and indirect manner would she allude to it herself. It could be heard of only from others. The last person of whom she seemed ever to think was herself. She was most thoughtful, considerate and generous. Her hospitality both to Europeans and to natives, and her kindness to the sick were almost unbounded. She was a most devoted wife, entering into and furthering all her husband's plans of usefulness. She was the devoted friend of the native ladies and native girls in Bombay.

"We mourn with Dr. Wilson over the irreparable loss which he has suffered. It must deeply depress him. But we most earnestly trust that he will ere long recover his strength and elasticity, and will be able for many years to continue among us that work of eminent utility for which he is so singularly adapted."

Bishop Colenso, replying to some statements made by Mr. Moncrieff, M. P. says, "I have never denied or doubted the inspiration of the Pentateuch, or rather the inspiration of its writers." The words 'or rather' are here made to connect two very different propositions the first of which Bishop Colenso does not hold, the second he does hold. He allows that the writers were inspired, but then they wrote a good deal that was not true and not being true could not have been inspired. If Dr. Colenso were giving testimony in court, he would be sorry to have his testimony mixed up in the report with that of an unveracious witness, so that men could not easily tell which was

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his testimony and which the other man's. And the infinite God, condescending to give man a revelation of His character and will, would doubtless shrink from having his testimony mixed up with that of fallible men. So we think, though the Natal Bishop thinks otherwise.

THE Ritual Commission have given in 'a first report.' It is about the vestments, and is regarded as anti-ritualistic, but seems to us to leave matters essentially where they were. They say :

"We find that while these vestments are regarded by some witnesses as symbolical of doctrine, and by others as a distinctive vesture whereby they desire to do honour to the Holy Communion as the highest act of Christian worship, they are by none regarded as essential, and they give grave offence to many. We are of opinion that it is expedient to restrain in the public services of the United Church of England and Ireland all variations in respect of vesture from that which has long been the established usage of the said United Church."

So far, the Report is decidedly against the Ritualists. But when the Commission proceed to tell us what they mean by 'restraining,' it turns out that the sword which they wave over them is made of wood. Here is what they add :—

"And we think that this may be best secured by providing aggrieved parishioners with an easy and effectual process for complaint and redress. We are not yet prepared to recommend to your Majesty the best mode of giving effect to these conclusions."

We must bear in mind the avowed tactics of the Ritualists. Their plan is to advance imperceptibly ; to divide the mass of their proposed innovations into a great number of infinitesimal particulars, and introduce each of these by itself as a mere trifle that no one can take offence at. In this way the ritualistic clergyman disarms the bulk of his parishioners while he is actively engaged in educating a body of sympathizers who shall loudly uphold him and make it appear, when a culminating point is reached, that the aggrieved parishioners are in a minority. Will the Commissioners recommend that a minority of aggrieved parishioners shall have the power to put a stop to the ritualizing process? Probably not. At all events the power to check is to be lodged with the parishioners of churches where the innovations have been attempted. Every minister will be free to go on making changes until stopped by the action of his congregation. The question arises, of what use are bishops in the Church of England?

WE have recived a letter from the Rev. J. Murray Mitchell, LL.D. dated September 2nd, and as he says nothing of any intention to come out to India, we infer that the report to that effect, lately mentioned by us, was incorrect.

In discussions regarding the qualifications needed for professorships in our Government High Schools and Colleges, there is a point of much practical importance not always kept in sight. The faculty of communicating knowledge does not always accompany the faculty of acquiring it. It is a very different faculty. A man may pursue a course of University studies at home and win many honors, and remain to the end without the slightest aptitude to impart to others what he has learned. Some men seem to possess, naturally, a great facility in teaching, while others almost in vain strive after it. A special training with reference to this matter, if gone about early, will generally however result in furnishing men with more or less of this aptitude. We doubt very much if the absorbing nature of the studies pursued at Oxford and Cambridge, is favorable to the development of a faculty for teaching the schoolboys of India. There is too great a gulf between the attainments of the scholar and those of the professor, for the latter to find out easily how to transfer the treasures of his mind to that of the pupil. There is danger of his presuming upon a measure of capacity in the latter that does not exist. If none but University graduates are to be appointed Professors in the Government schools of India, we should recommend that the competitive examinations should very largely have reference to this question of an aptitude for communicating knowledge. There is a sense in which a teacher must become a fool in order that he may impart wisdom ; he must let himself down to the level of ignorance at which the pupil is, in order that he may present the knowledge in a form susceptible of being grasped by the latter. It may be humiliating, desolating even, for one learned in all the wisdom of Oxford, to sacrifice himself for a season in this way ; but unless he is equal to the sacrifice, we do not see that he is ths sort of man wanted in an Indian school.

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STARS IN THE EAST.

We learn from the last number of the *Friday Review*, 1st, that the Rev. Lal Behari Day is no longer editor of that journal ; 2nd, that what was reported is true, viz. that he has exchanged a salary of Rs. 100 a month as Pastor of the Native Free Church in Calcutta, for one of Rs. 400 as Head Master of the Government Berhampore College ; 3d. that the Rev. Mr. Banerjea has resigned his Professorship in Bishop's College to become Professor of Comparative Philology in the Government Presidency College on Rs. 800 a month. The editor endeavours to defend Messrs. Banerjea and Day from the unfavorable strictures that have been made upon their course, in some of the Calcutta papers. The following is his line of argument. The gentlemen in question were not strictly in the Mission field. A man may do as much good in the better-paid post. Mr. Day has practised no little self sacrifice in living ten years on the lower salary. A man does not desert the Mission field when he becomes independent of Mission funds. A man with a large salary may do much good with it. All teachers in Government schools are not *ipso facto* sinners. A man may teach Christianity by his walk and behaviour, in the most secular employment. We give the conclusion of the article :

"Thus a merchant or a trader, however good a Christian he may be, does not *talk* Christianity to every gentleman, European or native, with whom he may have business dealings ; but he may always *teach* Christianity by his walk and behaviour, in his most secular employments. So a Cowell could make his Christianity felt in teaching Sanscrit, without even alluding to any Christian doctrine ; as, alas ! on the other hand many of our Government Professors have directly and indirectly taught *against* Christianity, and thus have taught Deism, Brahmaism, Hinduism, and Atheism. There is the greatest need in the world that there were more *real* Christian men in our great Educational Departments. And no one has a right to object to their presence there, except such as object to all and every religion, that is, who are out and out sceptics in religious matters—and these, we should think, are still more objectionable, as we believe they are the smallest of all *sects*. There have been men in connection with our Educational Departments in the past, as Sir Alexander Grant, Director of Public Instruction in Bombay has said in his last report, who 'have succeeded in leavening an entire generation of their pupils with the doctrines of Tom Paine, and the political principles which would now go by the name of Fenianism.' The same is true of men on this side, leavening their pupils with Deism and (still worse) Atheism We conclude therefore that from a Christian point of view, a Missionary *may* see, that by his *silent* influence in the class, commending Christianity by his Christian *life* and conduct, and by his private talk with his pupils away from the class, he may be enabled to do as much real good as in any sphere of life in which his lot might be cast. And as to others objecting to such influence, we contend that no man can by any possibility live at all without acting on his pupils for good or for evil in spiritual matters.

As we have lately been writing on the way in which Missionaries and Native Ministers may be expected to look at this matter of salary, it is unnecessary now to go into an examination of the arguments indicated above. We should like however to say a few words on the one that is last advanced : a man may commend Christianity without talking it. We remark that the men who in Bombay and Poona succeeded 'in leavening an entire generation of pupils with the doctrines of Tom Paine,' observed no Carthusian vow of silence with respect to infidel sentiments. They strongly insisted that it was a violation of covenant for any Professor to say a word in favor of Christianity, but freely gave expression to their own bitter antagonism. The walk and behaviour of some of them at least (we have in mind one who died a few years ago very much as Tom Paine did) might have told against the doctrines they preached ; yet it appears that their leavening was effectual. We acknowledge that there is a good deal of profession among Christians that is more than neutralized by their inconsistent conduct ; we acknowledge that actions speak louder than words ; but we submit that the testimony which Christ requires of his people, includes both. What God hath joined let not man put asunder. The words of God are given to the Christian not merely that he may regulate his actions by them, but that he may communicate them to others. Then our actions are liable to be misconstrued by men. Men judge of them according to the principles with which they are most familiar. The majority of natives, it is to be feared, will judge of Mr. Day's procedure in leaving the Pastorate to quadruple his salary in a Government Collage, as indicating the predominance of that love of money with which they are so familiar. They will show more deference of a certain kind to the Head Master, but in their hearts they will ask if he really considered the Gospel which he has been ten years preaching, THE ONE THING NEEDFUL for men, the only way of salvation. Mr. Day and his friends will insist that he has the same love of the Gospel and sense of its importance ; but what will the people of this country think? Will they not insist on judging him by his actions? And will they not judge of these actions by the standard with which they are most familiar?

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EAST AFRICAN SLAVE TRADE.

For the greater part of this century, England has been waging war, after a fashion, with the African slave trade. Every little while a new batch of recovered slaves, boys and girls, is landed in Bombay and left to percolate gradually into the different strata of society; and the unintermitted recurrence of such arrivals testifies plainly that victory has not yet crowned the long conflict with slavery. If we remember rightly, the slavers' calculation is that if they can save one cargo out of three, the business is sufficiently profitable. The sight of these boys and girls, speaking a strange tongue, and waiting day after day till somebody shall come forward and offer to provide for them, with all that it suggests of the cruelty that first kidnapped them, tore them from their families and condemned them to frightful ill-usage, is exceedingly painful; but we believe that few persons know how much there is ot the tragic and the terrible in their history. Each of these rescued ones, if he could speak a tongue known to us, would tell not merely of his own capture, but of many lives sacrificed, that the slaver might reap this solitary fruit; of wholesale murder committed in the effort to carry him off. A letter from the Bishop of Mauritius to the Right Hon. the President of the Church Missionary Society, discloses horrors in connection with the traffic which most persons suppose to belong only to its past history. We make the following extract from this letter:

"It is with deep sorrow that I have to state to your lordship my conviction that there is at the present time a very active traffic in slaves going on, and that it is accompanied by fearful and widely-spread acts of cruelty and oppression. The first five years of my residence in Mauritius, from 1855 to 1860, left on me a deep impression of the horrors of the earlier slave-trade, of which I heard from those who had endured them. From many aged men in Mauritius and Seychelles I heard the account, varying in some of the details, but generally agreeing in the main features of the story, viz. that their native villages had been suddenly attacked, in the night, after the houses had been set on fire; that the terrified inhabitants were seized, and carried off to the jungle; that those who were too old or too young to be of service, were killed, and the others marched down to the coast to be sold. I have seen aged men bowed down with years and infirmities, showing the deepest emotion as memory vividly recalled that time of violent and cruel separation from their mothers. The fact that such a sorrow had burthened their memory for sixty years or more did not seem to have diminished the vividness of the recollection; and no one who has witnessed, as I have done, the quivering lips and tear-filled eyes of the old men as they told of sudden separation from a mother never seen again, or of the death of a mother under the weight of misery and anguish, would venture lightly to talk of benefits conferred on such individuals, by being removed to the neighbourhood of higher civilization.

Thus far, however, the only practical result to which we could direct our efforts, was to endeavour, as far as we could, to bring within the reach of these ex-slaves the blessings and privileges of the religion of Jesus Christ, and I am thankful to be able to say that such efforts have been appreciated by them, and have elicited a confidence and a gratitude on their part, which in themselves constitute a rich reward for any pains which may have been taken concerning them.

In 1861, however, more than 400 recently-liberated slaves were landed at Mauritius; and ever since that time numbers of them have been brought to that island and to the Seychelles, while we hear continually of the capture of many more by Her Majesty's cruisers; and as by far the largest proportion of these are youths of both sexes, the question naturally recurs, "Where are the parents and the older people?" and to this question the reply given by these boys and girls, and corroborated by the accounts of travellers in East Africa, is, that they are either killed at once, or so wounded and maimed, as to die of hunger and pain when left by the brutal captors.

An extract from a pamphlet by an eye-witness of the horrors which he describes, will give some idea of the awful sufferings inflicted on our fellowmen by the slave-dealers in East Africa in the present day. Monsieur Menon, of the Island of Réunion, who was formerly engaged in promoting what he calls the African Emigration to the French Colonies, describes ths following scene on the river Lindie, on the Eastern coast—

"An Arab chief told us he had, in the forest at some leagues distance, a depôt of 800 men, whom he would bring to us the next day. I asked the chief to conduct us to his depôt and at first he stubbornly refused. But when I promised him a rifle musket, which he eagerly desired to get, he consented, and led us thither. After three hours' march we arrived, but could see nothing. 'Where are they lodged?' we asked; and he pointed to a palisade of bamboo open to the sky, where they were exposed, at the worst season of the year, to a fiery sun, alternating with torrents of rain, and sometimes of hail, without any roof to cover them.

"A man of tall stature, with his spear in his hand, and a poignard in his belt, pulled up three posts, which served for a gate to this enclosure, and we entered. There they were, naked as on the day of their birth, some of them with a long fork attached to their neck; that is, a heavy branch of a tree (*une grossière branche d'arbre*), of fork-like shape, so arranged that it was impossible for them to step forward, the heavy handle of the fork, which they could not lift, effectually preventing them from advancing, because of the pressure on the throat; others were chained together in parcels (*paquets*) of twenty. The word which I underline is a trivial one, but it exactly expresses the idea. The keeper of this den utters a hoarse cry (*pousse une rougissement*): it is the order for the merchandize to stand up. But many of them do not obey. What is the matter? Our interpreter, who has gone among the groups, will tell us: listen to him. 'The chains are too short: the dead and the dying prevent the living from rising. The dead can say nothing; but what do the dying say? They say that they are dying—of hunger.'"

The Bishop proceeds to cite the testimony of Dr. Livingstone who tells us that "the enormous wrongs inflicted on our fellowmen by slavery are beyond exaggeration," and that what was eighteen months ago a well-peopled valley, is now a desert literally strewn with human bones. Dr. Livingstone learned at Zanzibar that 19,000 slaves from the Nyassa country alone passed annually through the Custom House of that island. He says:

Let it not be supposed for an instant that this number, 19,000, represents all the victims. Those taken out of the country are but a very small section of the sufferers. We never realized the atrocious nature of the traffic, until we saw it at the fountain-head. There truly 'Satan has his seat.' Besides those actually captured, thousands are killed, and die of their wounds and famine, driven from their villages by the slave raid proper. Thousands perish in internecine war waged for slaves with their own clansmen and neighbours, slain by the lust of gain, which is stimulated, be it remembered, always, by the slave purchasers of Cuba and elsewhere. The many skeletons we have seen, amongst rocks and woods, by the little pools, and among the paths of the wilderness, attest the awful sacrifice of human life, which must be attributed, directly or indirectly, to this trade of hell. We would ask our countrymen to believe us when we say, as we conscientiously can that it is our deliberate opinion, from what we know and have seen, that not one-fifth of the victims of the slave-trade ever become slaves. Taking the Shire valley as an average, we should say that not even one tenth arrive at their destination. P. 239.

We are then to multiply each of these poor African children landed in Bombay, by five or ten, to know the number of lives sacrificed in the hope of the profit to be got by his sale. Surely a statement of this kind should be sufficient to scatter to the winds all arguments that would forbid the English Government from taking the most summary measures to put a stop to it. The Bishop of Mauritius cites the testimony of a naval officer who is thoroughly acquainted with the trade; we extract his concluding remarks:

We have no anti-slave treaties with Turkey, and I think the fact of our having them with any Mohamedan tribes of Arabs must be attributed to the fear on their part of the consequences of refusal. As, however, we have them, it seems to me that our present course is a most unworthy one, being only a half measure. As the chief ports of shipment for slaves are in the dominions of the Sultan of Zanzibar, and as he allows by treaty with us the so-called domestic trade between his own ports, we are debarred from blockading those ports, which, if done effectually, would make running slaves a far more difficult business; but as the treaty only allows us to do so during three months of the year, we can at other times only look out at places beyond his dominions.

"The only thing that would be of real advantage, both to the country and people of Africa, would be to stop the first taking slaves from their villages, and this will never be done in our present way of proceeding. If we seized Zanzibar and blockaded the coast effectually, we might stop it, though of course at a great expense to England."—*Church Missionary Intelligence.*

We believe it to be the duty of European powers, and if others will not join her, of England alone, to bring a pressure to bear upon the Sultan of Zanzibar, to coerce him if necessary, until the slaver shall be denied transit through his Custom Houses. 'If any man knoweth to do good and doeth it not, to him it is sin.' Responsibility is co-extensive with power. To whom may the poor African justly look for deliverance from the deadly slaver? Why has God given to Christians nations like England and America, such ascendancy among the nations of the earth, but that they should use it to put a stop to the wholesale slaughter of feeble tribes by mercenary slavers? Countries that simply declined to open their ports to accidental trade, have been compelled to do so. Yet we are to continue in alliance with a Mahomedan prince who patronizes the most frightful of all villainies; we are to bind ourselves by treaties not to interfere with his privilege of converting populous valleys (far beyond his own boundaries) into deserts strewn with human bones!

Among these bones are now those of Dr. Livingstone himself.

We are organizing an expedition to Abyssinia to liberate a score of European captives. We have nothing to say against this. But surely it will tell against us, in the day when we appear before 'the Judge of all the earth,' if we use not this power which he has given us, in putting a stop to an annual slaughter of 100,000 Africans in a region south of Abyssinia.

MEDITATION.

"*The Master is come and calleth for thee.*" John XI. 28.

Strictly rendered, the word would be Teacher. But this Teacher is one having authority as no earthly Master has; his word is with power; the will which it expresses, with however much gentleness and kindness, is a will that no man may neglect with impunity. So we accept the more comprehensive word Master.

Thy Master, Oh Mary, is come and calleth for thee. This message finds thee in a house of sorrow, surrounded by friends that weep while they vainly seek to console. Thy thoughts are of Jesus, who loveth thee and thy sister and thy buried brother. He came not when thou wert eagerly waiting for him; but he is come now; this is his hour. He calleth thee, and not in vain. Thou willingly forsakest thy companions to go to him; his attraction is paramount; it is good to be with him, even

though thou bring with thee a burden of great sorrow. Hope of relief there is no where, if not with him.

Well for her that she obeyed that attraction. All that she had lost she found again in Christ; and found in Christ a glory, a beauty, a majesty that she had never seen before. In the presence of Christ she finds her beloved brother; and she gets a glimpse of the glory of that salvation which Christ has brought to her and to all believers, that makes her willing to go through the portals of death, or any other portals, to be for ever with the Lord.

'The Master is come and calleth for thee.' To the handmaid of the Lord there comes such an invitation now, and it has all the significance, nay, much more than the significance it had for Mary the sister of Lazarus; 'I go to prepare a place for you,' said Christ to his disciples; 'and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.' The hope which was set before Christ, for which he endured the cross, despising the shame, was the hope of being *with his redeemed people* in the place which he has prepared for them, where evil in no form whatever can ever have access.

The Lord has recently called away one and another of those Christian women who were doing his work in the midst of us; and it may be a consolation to consider what is meant by this word: 'The Master is come and calleth for thee.'

Not with silver or gold did this Master purchase thee, to be the unwilling slave of His will. It was from slavery that He redeemed thee; from the cruel mastery of sin; from the dominion of fear; from the rule of vanity; from the torment of a disordered nature and a rebellious will. Thou wert led captive by a master who loudly proclaimed that the wages of sin is death, eternal death. But it was with His own precious blood that this Master redeemed thee from ruin; it was by the exhibition of marvellous love He took captive thy heart, that He might purify it for Himself; He absolved the writs that were out against thee; discharged all claims; confounded thine enemies. He became thy Master that thou mightest have true freedom. He taught thee to lose thy will in His, for His will aimed wholly at thy welfare. As the shepherd is master of the sheep, so has He been thy Master; as the sheep hear the voice of the shepherd, so thou hast gladly heard His voice and followed Him whithersoever He led thee. To Him thou carriedst thy griefs, thy ailments, thy necessities. For He is meek and lowly of heart, and giveth rest unto the soul, even while it is engaged in serving Him, with the promise of a more blessed rest.

The Master *is come*. In Him believing you rejoiced even though you saw Him not. You saw Him by faith; He was present with you in a way that the world understands not, and that presence was more than all in worth. But you waited for a more glorious appearing. 'Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God; but it doth not yet appear what we shall be; we know that when He shall appear, we shall be like Him; for we shall see Him as He is.' To see Him as He is, was that to which you looked forward with fond anticipation. Now He is come. He stands without, while His messenger, whom men call death, comes in to summon thee to Him. Is it death? Death to what is inimical to thee; to thy mortality, with its sorrows, dangers, temptations, sins; to thee not death, but emancipation. The messenger of Christ; this suffices to make it welcome.

I see a hand you cannot see
That beckons me away,
I hear a voice you cannot hear
Forbidding me to stay.

He calleth *for thee*, and thou obeyest the call. Mary arose quickly and came unto Him. So it has been with thee. 'That they may be where I am,' was His own expressed wish from the beginning, and was so understood of thee. He has called thee to see His glory, His oneness with the Father, His infinite and adorable majesty. He has called thee to see the glory of His kingdom, where all are kings; to see myriads of myriads and thousands of thousands rapt in admiration of the wisdom, honor, glory, power and blessing that centre in Him and radiate from Him; to see a multitude that no man can number, redeemed from every nation, tribe and tongue, to praise the Lamb that was slain. He has called thee to participate in His glory; to receive a crown of righteousness that fadeth not away; to be pure as He is pure, and blessed with His blessedness. Thou art called to the marriage-supper of the Lamb, and art permitted to be there while yet the preparations are in progress. He has called thee to Him, that thou mayest appear with Him in glory, when He cometh with ten thousand of His saints, that when every eye shall see Him and all they that pierced Him.

How shall we that are in the secret, we who know wherefore thou didst arise to go quickly out, we who knew who it was that had called thee, and to what blessedness and dignity He had called thee, how shall we surrender ourselves to inconsolable grief? We mourn that thou art lost to a world that needed thy presence and thy testimony; for thou wert of those who are the light of the world and the salt of the earth; may others be found to take up thy testimony and prosecute thy labors. But thou art not lost to the kingdom of Christ; thou hast gone to be near to the King, beyond the reach of the shafts of his enemies.

One and another have been called; who next? Are we living, you and I, as the expectants of such a call? As those to whom there may come at any moment an embassy from the skies? As those who have been notified that the King shall presently summon them to the everlasting glory of His presence? What if the Master shall come in an hour when we are unmindful of His service? living for the world, pleasing self, forgetful that we were bought with a price? Happy are they who have been found by this call busy about their Master's work and shod with the preparation of the Gospel of peace.

NOTES FROM AN INTERLEAVED BIBLE.—

XIV. 2 'Many.' Not merely a home for me the Son of God. Christ seeks in these discourses to make over to his people all the riches of his inheritance. The appropriation is as the faith; much is yet unappropriated. —When I said 'Ye cannot come' 'thou canst not follow me now,' you perhaps imagined there was not room in my Father's house. The Jews talk about seven heavens: but where I am there shall ye also be.

4. Ye know how I have walked and in what direction.

7. We are to believe on the testimony of Christ that we know the Father. It sometimes happens to the Christian to have more knowledge than he is aware of. We look for God in the wind and in the fire, in some overpowering revelation, instead of looking for Him in the gracious words that proceeded out of the mouth of Christ and that lie deep in our heart. 'You have seen Him.' God has been made as manifest as He can be in the actions, words and looks of that Jesus with whom Thomas had been keeping company. God in man? Most staggering; only faith, begotten by the Holy Spirit, can lay hold of it. And we are created anew in the image of Christ, in the image of God, that God may be manifest in us.

12. 'The work that I do,' not have done. But faith shall so unite the believer to Christ that each shall have fellowship in the works of the other, and both do the identical works. The Father, the Son, the believer, all represented as doing the works.

In the believer (15) Christ's word; (17) Spirit; (20) Christ.

17. Without faith in Christ there can be no reception of the Spirit. The world is governed by sight, and calls it philosophy to know nothing but what it may apprehend by its own capacities.

14. Ask in my name, 28, send in my name.

21. He will be manifest to us in the Word which we hide in our heart, if we let that Word reign over us. As we honor His word we climb Jacob's ladder, and reach the place of transfiguration.

26. The Comforter shall come from heaven as my Advocate with you, to show you the profound significance of all that I have said, and to keep it ever present to your mind. Even these promises were quite thrust from their minds by the seizure and condemnation of Christ.

27. Peace I leave with you, to take care of and transmit; it is the leaven of humanity; it has a universal mission. If it die, the world's hopes die with it. Let all the confusions of the world teach you its preciousness and lead you to guard it sacredly.

30. 'He hath nothing in me.' As long as we retain property in ourselves the prince of this world hath something in us. He is dispossessed only when we consecrate all to God. The manifestation of Christ in us destroyeth the works of the devil.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In a letter published in your last number signed "Lieutenant in the cave of Adullum," was a paragraph which runs as follows:—"It appears that sunstrokes, liver diseases, weakness of the nerves, asthma, and many other disorders point out pretty clearly that *we were not made for this climate* and *the climate not for us*." The italics are mine. I have nothing whatever to say as regards the letter, with the exception of the para referred to, and it struck me as being somewhat one-sided in its conclusion, and not according to the opinion and experience of the present day. I know very well that the notion which I am about to elucidate is not maintained by a large number of people, but I fear many express an opinion on any subject, without giving it mature consideration. However true it may be that the "climate was not made for us," what can be said about "our not being made for the climate?"

For the sake of illustration, let us turn to the Scriptures. "Go ye therefore, and teach all nations" are the words there written. Now does it seem consistent with God's mercy, that he would command his servants to go into every country to preach His law and word to the inhabitants thereof, if, by so doing, it would cause the total subversion of their constitutions and, in con-

sequence, an early death? We find, upon reference to records, the number of early deaths, is not more in proportion in India, than it is in England, except where dissipation and carelessness have taken place. I have the pleasure of knowing several elderly gentlemen in India, who are, so far as constitution goes, in as good health now, as when they landed here. Of course they were careful of themselves during the early years of their Indian life It may be urged the climate is relaxing, and the heat oppressive—in a word a most ungenial country. We are not worse off than the Natives, for the higher classes of them are as afraid of the sun's rays as any European is, and besides they are as liable to sun stroke as a European; several instances, I remember, during last hot season. We all know the country is far from a pleasant one, but what I maintain is that a man's constitution is adapted to any climate under the sun, except in cases of very peculiar temperament. Natives of India, I believe, live just as long in Europe as Europeans do, and *vice versa*, but a different method of habit and living must be observed to effect the desired issue. The complaints and "disorders" alluded to, in the para under notice, are as indigenous to England as to India, but perhaps with less frequency in the former than the latter." "Asthma" is a regular English complaint. "Sun stroke" has often occurred in England, during summer time, amongst hay-makers and the like. "Weakness of the nerves" is perhaps the only complaint that can be called an essentially Indian one, but it can be provided against in more ways than one. I have often declaimed against this country and climate, but it was only the murmur of dissatisfaction or ennui; when I come to look at it in all its bearings I am more and more convinced that the idea that one country was intended for one genus of people, and another for a yet different kind, is as illogical as any thing can be. Now if we take a deeper view of the case, what shall we say about commerce, civilization, unity of nations, and the like? If there be no intercourse between countries, and if "climate" be urged as a hindrance, none of the above would come to pass. Commercial pursuits could not be followed, unless (as it now is) emigration be augmented. The great boon of civilization could not be extended but for the same occurrences. Does it not appear incongruous, that all this has happened or is happening, if the nature and constitution physically and morally, of man were not adapted to the heat of one country and with equal ratio to the cold of another?

It is my firm belief that if the road between Occidental and Oriental countries, were more frequently traversed, nearly every one would be convinced of that which I have striven, however feebly, to explain in as few words as possible, and which may be accepted just now, very doubtfully. Apologising for trespassing to such a degree on your space.

Your's etc.

A. R.

[With reference to one argument used above, we remark that our Lord required His disciples to take up the cross and follow Him, notified them that they should be every where persecuted, every where in danger, and His command to carry the Gospel into all lands does not therefore forbid the supposition that foreign climates may be noxious. It is a fact that man has a wonderful power of accommodating himself to new climates; but if our correspondent insists that the West Coast of Africa is as favorable to the longevity of Europeans, as England is, we fancy he will find but few to agree with him The elderly gentlemen of whom he speaks, are the happy residuum; the votes of the absent and the fallen, are also needed. *Ed.* B. G.

Epitome of News.

SATURDAY, September 21, 1867.

—The Overland Mail closes on the 29th inst. at 2 P. M.

—*The Harvest Field*:—"Several considerations led to the establishment of Missionary operations in the city of Mysore. It has a population of more than sixty thousand souls which called loudly for the truth and light of Christian faith. In the immediate neighbourhood the population of Seringapatam and Ganjam added to the demand. Then it is a centre of intellectual life. Hindu literature finds here its most earnest students; astrology its most subtle expounders and most expert defenders; the Brahminic faith its most munificent patrons. Some people tell us that idolatry is dying in other parts of Hindustan: here it flourishes in the shadow of a native court. Two new temples, at short distances from the city, have been recently built and consecrated. One in the very heart of the city is just completed and is now waiting for the car, a most indecent and vile object, which is in course of erection. The foundation of a fourth temple is just being laid. Old temples are here on every hand, with their lofty fanes, altars smoking with incense, trains of priests, retinues of courtezans, and devout worshippers which may be counted by thousands. Most of these temples are richly endowed. Then around Mysore we have Nunjungode, Mailcotta, Yeddatorah, and Charmandy, places which draw crowds of religious pilgrims from the teeming cities of Northern India, the scattered towns of the Deccan, and the fertile provinces of the South."

MONDAY,—September 23.

—The Diplomatic Correspondence of the United States in 1865, 4 vols., is noticed by the *Times of India*:—"The volume of the most general interest, though necessarily presenting a certain sameness, is the fourth, which is entirely occupied by the correspondence, full of condolence, indignation, and sorrow, which streamed in from all parts of the civilised world in response to the news of the assassination of President Lincoln. Other rulers and statemen have been commemorated in marble column and monumental bronze, but seldom, if ever, has so splendid a moral and political memento been reared as that embodied in this plain official volume, which enshrines, so to speak, the homage of the whole civilised world as expressed by almost every party and community."

Four addresses were sent from Calcutta, none from Bombay.

—*Times of India*:—"During the month of August last, 33,186,664 lbs. of cotton, valued at Rs. 1,33,85,233, were shipped from Bombay. Of this nearly 7,140,000 lbs. were shipped to China."

The estimated value is at the rate of 2¼ pounds to the Rupee, or nearly *ten pence per pound*, while it is selling in Liverpool at *six pence half penny*.

—The Steamer *Sind* left on the 15th for Massowah but was obliged to return to port yesterday, on account of stress of weather.

—Fall of rain in the Fort, up to Saturday, 69 inches.

—Some prisoners have been tried before the High Court, for possessing counterfeiting instruments, *and acquitted*. Yet the police gave the following evidence:—"In the inner room, the window of which was fastened with a chain inside, he found three files, a pair of tongs, a bellows, a galvanic battery for plating or gilding, two quarter rupee moulds, a funnel for pouring in liquid, a little crucible containing metal, an earthen segarie containing charcoal and a broken crucible, two bottles of chemicals, some black powder used for the moulds, and alse a small bag containing fourteen bad rupees and thirty-nine bad four anna pieces."

Is this furniture to be restored to them?

—The sea is making great encroachments at Cochin.

—*Pall Mall Gazette*: "The inaugural lecture delivered by the Archbishop of York a few days ago at the annual meeting at Kingston-upon-Hull contains a passage which might amaze the Head of the Faithful. His Grace, in giving an account of an interview he had solicited from Fuad Pacha on behalf of the Palestine Exploration Fund, reports how the latter, with all his well-known courtesy and kindness, felt obliged to point out that it was not in any supposed intolerance on the part of the Turks that the danger lay, but solely in the fanaticism of the Christians towards one another—a fact which we ourselves had never for an instant doubted. But as if to gild that unpleasant pill, Fuad Pasha instantly added, "We, too, believe in Christ, the Son of God, born of a Virgin, ascended into heaven. Only the crucifixion we do not believe." Upon this the Archbishop simply remarks, "That is still to Jews a stumbling-block, to Gentiles foolishness." We are sore afraid the Archbishop has not exactly caught the meaning of Fuad's "confession" if he has its wording. For with all due deference be it said, as far at any rate as the "Sonship of Christ" goes, we have the gravest doubts whether Fuad Pasha ever said anything of the kind. The Archbishop *must* have misunderstood him. If he did say those words, his Grace should, we think, have been more discreet: as discreet as Mr. Grove has been in his interesting letter to the *Times*. For he must surely have known that Fuad, by uttering this confession, simply renounced Mahomedanism."

All that Fuad Pasha said is admitted by Mahomedans, with the exception of the Sonship of Christ.

TUESDAY,—September. 24.

—Mr. Jamieson of the pilot schooner, took off seven men from a capsized pattemar, at the mouth of the harbour.

—*Bombay Gazette*:—"A melancholy picture of degraded life was afforded by an inquest held at the Jamsetjee Jejeebhoy Hospital on Sunday before Dr. Hewlett, the Coroner of Bombay. The inquest was on the body of one David Marshall *alias* Din Mahomed; and the wife of the deceased, Frances Maria Woodbridge, *alias* Miriam, (who signed her deposition, in English, with a very neat handwriting) gave the following evidence,—"I was married to the deceased according to the forms of the Mahomedan religion about eight months ago. He was to the best of my belief an Englishman, and had come from Mauritius. He was partner with a Musalman and kept a furniture shop in the Fort; the name of his partner is Hajee Seedee Hajee Gool Mahomed. The deceased had been drunk for about four or five days."

The man died of delirium tremens.

—The Buffs at Meerut have lost 135 men by Cholera. A sergeant buried his wife and three children and then died.

—The *Indu Prakash* tells us that a Rev. gentleman connected with a Missionary Institution, has been summoned by a Shastri on a charge of assault!

WEDNESDAY,—September 25.

—Government have declined appointing a Commission to inquire into the past management of the Bank of Bombay.

—The ship *Waubojeeg* in our harbour, took fire on Monday night and was burnt to the water's edge She had no cargo. She was of 1282 tons.

—The English Mail of the 3rd, arrived yesterday. Heads of intelligence:

The preparations for the Abyssinian expedition are being carried on very vigorously. A number of steamers have been chartered by the Amiralty, and some are expected to sail on September 10. The Bombay Government will have the direction of the expedition, but the expenses will be defrayed by the Imperial exchequer.

Commissioners have been appointed to inquire into trade outrages in the Manchester district.

The Orange and Roman Catholic leaders who took part in recent demonstrations in the north of Ireland are to be prosecuted under the Party Processions Act.

Mr. Harrison, Q. C., has been appointed Solicitor-General for Ireland.

Three out of a crew of four persons have perished in an attempt to cross the Atlantic in a small boat.

The Emperor of the French has been making a series of pacific speeches on his journey home from Salzburg. The Austrian Government also declares the result of the Salzburg meeting to be favourable to peace. These assurances, however, have not been altogether successful in restoring public confidence in the preservation of peace.

An international anti-slavery conference is being held in Paris.

The railway over the summit of Mont Cenis has been completed.

The questions at issue between Prussia and Denmark are said to be in a fair way of settlement.

An agreement has been come to between Austria and Hungary as to the proportion Hungary is to bear of the debt and expenditure of the empire.

The news from Spain is very conflicting. The insurrection does not appear to have been suppressed.

The Sultan has granted a concession for a line of railway to Belgrade, and is said to have advocated the construction of railways throughout the country.

General Sickles has been removed by President

Johnson and has been replaced by General Canby.

The cholera is still extensively prevailing in Italy.

The Underground Railway is alleged to be generating fire-damp through defective ventilation. Dr. Letheby and other experts are appointed to report.

The North German Parliament is to meet on October 10.

Sir John Bowring has received his credentials as plenipotentiary from the king of Siam to the Courts of Europe.

According to a speach of the Lord Lieutenant, Irish prospects are encouraging. Wealth is increasing, and crime diminishing.

The Alabama correspondence between Lord Stanley and Mr. Seward is published. A claim is made on this country for damages for prematurely recognising the existence of war with the South. Lord Stanley declines to entertain it.

—*Times of India*; London: "I believe it may be considered as settled, that should the present Government be in office when Sir John Lawrence gives up the government of India, the Duke of Buckingham will be his successor."

THURSDAY,—September 26.

—*Overland Mail* "The Empress of Morocco is a nativs of Chaley, near Dole, in France, where she was born on November 20, 1820, in a poor thatched cottage. Her name was Virginie Lanternier. She went with her parents in 1834 to Algeria, and the whole family were taken prisoners by the Moroccans. Her father was killed, and her mother died a short time afterwards. The captors, dazzled by the great beauty of Virginie, spared her, and by a concurrence of romantic circumstances, the emperor's son fell in love with her, and made her his wife. This empress has since sought out and brought her three sisters to the Moroccan court, to which they are now attached."

"The dangerous condition of the atmosphere of the Metropolitan or Underground Railway has been a prominent topic of discussion during the past week. One or two persons subject to bronchial affections have recently died on the line, and this has been made the groundwork for alarmist statements and 'sensational' articles in some of the papers. Noxious and combustible gases are said to be gathering in the railway to such an extent that it is merely a question of time when the tunnels will be blown up by an explosion of 'fire-damp.' That these statements—which it is hinted have been put in circulation by persons connected with the Stock Exchange for the purpose of depreciating the shares of the railway—are greatly exaggerated, there can be no doubt, still it must be confessed that the Underground Railway is pervaded by an atmosphere highly distressing to those in health, and probably dangerous to a certain class of invalids. The company have, however, promised a thorough investigation into the subject."

"The inteligence of the assassination at Puebla of Lopez, Maximilian's betrayer, is confirmed by despatches received at Washington, and pronounced authentic. A letter in the *New York Tribune* gives the following details of the assassination:—

"Lopez was stopping at a hotel in Puebla, where his wife spurned him from her presence. Early one morning a Mexican arrived and familiarised himself with an ostler in a livery-stable adjoining the hotel General Miguel Lopez was inquired for, but not being in, the stranger was told that the general would be at dinner. Before the dinner hour Lopez returned and was pointed out to the stranger, who made special note of his man. When dinner was called, Lopez and his assassin occupied opposite seats at the table. After some minutes, during which time the the stranger called for and drank a glass of wine, he deliberately rose, drew a concealed knife and sprang upon Lopez and stabbed him nine times. The stranger then took his hat, and, as he started to leave, said, 'This is the way all traitors should be paid.' No one interfered or prevented the assassin from leaving."

—*Times of India*: "Now that active operations are about to be commenced in Abyssinia, the want of a Red Sea Telegraph will be greatly felt by the home public, as will the want of a telegraph from Aden to Bombay be felt in India. The transmission of news to England might, however, be considerably facilitated by reopening that part of the old Red Sea line which is laid between Suez and the Jubal Islands, at the entrance of the Gulf of Suez."

Could there not be a land line connecting the Egyptian telegraph with Massowah?

—The Same; Alexandria: "An immense iron floating dock for the harbour of Alexandria is now on its way from Marseilles. It was constructed by the Company "Dos Forges et Chantiers de la Mediterranee." The Messageries Imperiales are towing it (at their own risk)—a very difficult operation with such an unwieldy mass ol iron. Two steamers draw it onward, another directs it from behind. The most extensive repairs of vessels will thus soon be practicable at Alexandria."

"It is reported that the Empress Eugenie is expected soon in Egypt on the way to perform her long-planned pilgrimage to Jerusalem. A number of American excursionists are also expected soon to arrive: Some months since a number of American emigrants settled at Jaffa, but partly from dissensions amongst themselves, partly from natural difficulties, the scheme has utterly failed, and most of the emigrants have been sent home at the expense of the American Government, after enduring much suffering.

—*Englishman*:—"Colonel Ramsay, Resident at Nepaul, has forwarded to the Governor-General a letter from several Catholic Missionaries in Thibet, who have been expelled and persecuted by certain chiefs of that country. The narrative is one of deep interest, and mentions how they have been driven from place to place, and had one of their Mission (M. Durand) killed, together with several Christians; and that they are now in the Batang district, waiting for better days."

—*Central India Times*: "The 12th Madras Native Infantry, stationed at Kamptee, are under orders for the Bombay Presidency to relieve one of the Regiments proceeding to Abyssinia."

FRIDAY,—September 27.

—A Khoja writes thus in the *Times of India*:—"Notwithstanding its being an acknowledged fact that drinking leads to more crime than anything else, yet the authorities of Bombay are fast increasing drinking places in the island. Fancy in the small street in which I live, Nysandar Vara Khurruck, there has already been a drinking place in the shape of a tavern (properly speaking a grog-shop,) to which another has been added within the course of this week by a Government license, without anything like the usual notice by tom-tom to the inhabitants of the street to afford them an opportunity to lodge a complaint, if so inclined against the increase of the nuisance; and now to my great astonishment, I have heard last night that another license is about to be added, making in all three licenses in the small, say the very small street above-named, in which I live.

"Our Government are doing their very best to improve the condition of the subjects, and the authorities under it are, I fear very much, as it appears from such acts, leaving nothing undone in the way of throwing every facility whereby the poor and ignorant inhabitants are tempted into vices of all sorts. Excessive drinking has of late increased amongst the young men of my community, and there has been a consequent increase of vice and degradation in several families."

—*Times of India*:—"We are glad to learn that the Rev. Mr. Gell, formerly a Chaplain on the Bombay establishment, has been presented by the Earl to the Rectory of Shaftesbury.

"The Advance Brigade of the Abyssinia Field Force will sail from Bombay on the 5th or 6th of October, all preparations being now well advanced for their embarkation. This Brigade will consist of the 3rd Cavalry, 10th Regt. N. I, the 3rd and 4th Companies Sappers and Miners, and No. 1 Company Native Artillery, with Mountain Train."

"Is is said that the cause of the fire on board the British ship *Waubojeeg* was the culpable negligence of two of the seamen named John Reed and John Orkney. The men went into the hold at night to steal beer, and one of them, it is said, accidentally dropped a lighted candle into the beer. An explosion was the immediate result, and the fire thereby spread to other parts of the ship. The men are in custody, and are to be prosecuted by the Public Prosecutor at Bombay."

—Colonel DeLisle and Dr. Hewlett recommend the employment of the Bombay Sewage in fertilizing the land between Salsette aad Bombay. This is vastly better than spending a million sterling in tunneling a way for it to the prongs.

—Deaths last week, 238.

—*Times of India*: "The farm of the ganja duty was yesterday put up at auction in the office of the Commissioner of Customs, at Rs. 8,000, and was knocked down to the highest bidder, Rahimbhoy Khojah, for Rs. 20,000. The purchaser is to have the sole right to sell ganja in the island, and is to have at his disposal 200 licenses to sell by retail We learn that the annual collections by the Customs establishment amounted to Rs. 5,000 only."

TELEGRAPHIC NEWS.

London *Sept. 17th.*—An amnesty has been granted to the Cretan insurgents, conditionally on their surrendering their arms or emigrating. Delay has been granted, in order that volunteers may leave the island.

Negociations between Prussia and Denmark respecting North-Schleswig have commenced.

The *Hydra* has sailed for Bombay to take soundings for laying the new Anglo-Indian Cable.

18*th*—M. Rouher has declared that the Emperor Napoleon's efforts are to maintain peace.

General Robert Napier has been gazetted Knight Grand Commander of the Star of India; the Maharajah Maun Singh, Colonels Wetherall, West, and Turner have been gazetted Knights Commanders of the Star of India; and Henry Riddell, Colonel Primrose, Colonel George Hamilton, Matthew Stowell, and Edward Hare, have been gazetted Companions of the Star of India.

The transport *Serapis* has returned from Canada, and sails for Alexandria with troops on the 10th October.

The name of Colonel Halsted appears in the obituary of the week.

The steamer *Bohemia* has been chartered for the Abyssinian expedition, and has left Liverpool for Bombay.

Armed Fenian riots have taken place at Manchester. The Fenians attacked a police van and rescued two prisoners. Two persons were killed in the affray, and several badly wounded.

Sir George Ferguson Bowen replaces Sir George Grey as Governor of New Zealand.

The P. and O. Co.'s steamer *Surat* which went ashore in the Red Sea on the 5th, has been floated off, after throwing overboard 1,000 bales of cargo. Agerarrted (?) cargo saved.

21*st.*—Frederick Bruce (Sir Frederick Bruce) is dead.

Thirty-five arrests have been made in Manchester in connection with the late Fenian riots.

23*rd.*—Count Bismarck's circular concerning the interview of Napoleon with the Emperor of Austria at Salzburg has been published, and has caused irritation in the French Press.

The Italian Government have declared against violatiou of the Papal territory.

The Atlantic Cable which was laid in 1866 has now been repaired.

Miscellany.

—The *Spectator* on Mr. Mathew Arnold and Culture:—"We deny that the æsthetic culture which Mr. Arnold holds up before us as one of the highest conscious ends of existence can be attained by conscious pursuit at all. What irritates men with wise Mr. Arnold's teaching is not its drift, but its implied method. We believe that the sweetness and beauty of which he justly makes so much, is, whenever its genuine sweetness and beauty, the growth, not of conscious yearning after sweetness and beauty, but of the moral and religious submission of our will to the

inspiration of a divine love. Beauty is the incidental glory of a moral and spiritual perfection attained, whenever it is not inborn and natural, by direct converse with, and love of, a higher nature. Sentimentalism is the only result of a direct effort after beauty or harmony of character. We differ from Mr. Arnold wholly in thinking that the love of perfection goes beyond religion. "Perfection," he says,—"as culture, from a thorough disinterested study of human nature and human experience, learns to conceive it,—is an harmonious expansion of *all* powers which make the beauty and worth of human nature, and is not consistent with the over development of any one power at the expense of the rest. *Here it goes beyond religion, as religion is generally conceived by us.*" Does it go beyond the religion of "Be ye therefore perfect even as your Father in heaven is perfect?" Does it go beyond the religion which loves "sweetness and light," not because they present our nature with a more attractive glow upon it, but because the Light of the world was full of sweetness, and makes us all feel the *moral* authority of His saying, "By this shall all men know that ye are my disciples, if ye have love one to another?" What we maintain is that the moral restraint or moral impulse given by the touch of a higher nature on our own, impels us to actions by which we grow in "sweetness and light," without aiming at them, while aiming only to obey the higher Will within us. Attained thus, under the moral and religious sanction, as a mere matter of conscience and duty they bring with them none of the affectations and conscious intellectual posture-making of the direct aim at beauty of character. Why it is so, it is, of course, impossible to say; but we believe it is true that no one ever aimed directly at greater beauty of nature without a spoiled simplicity, and therefore a growth in ugliness. The weakness of the gospel of culture is that it gives us impulse, no natural motives,—that to follow its mandates you have to go through a mental attitudinizing which destroys all strength and earnestness. It is by simply opening the conscience to the teaching and inspiration of the perfect Will, by acts of duty, not by acts of sentimental aspiration, that men absorb the real sweetness and light of Him who was all sweetness and all light. Mr. Arnold's doctrine of culture is a good school of criticism, but a wretched school of progress.

—"The *Allgemeine Zeitung* publishes some curious statistics repecting the number of lawyers in various European countries. It says that in England there is one lawyer for every 1,240 of the population, in France one for every 1,970, in Belgium one for every 2,700, and in Prussia one for every 12,000 only. Another curious fact is that in England the number of persons belonging to each of the different professions is nearly the same. Thus, there are 34,970 lawyers, 35,483 clergymen, and 35,995 physicians. In Prussia, on the other hand, there are 4,809 physicians to only 1,362 lawyers."

—From on article on Michael Faraday, in the *Bombay Gazette*:

"One of the peculiar features of Faraday's character was that he was an elder and preacher in one of the smallest and most obscure Christian sects of his country; and frequently on a Sunday, the greatest physicist of the age, the man who of all others had learned in advance of us some of Nature's secrets, might have been heard exhorting a few devout fellow Christians, in a little meeting house in Goswell road, that they might stand fast in the faith, and instead of struggling in that terrible perplexity concerning the nature and destiny of human existence, a problem not hidden from him, urging his simple-minded hearers to repose their hopes in Christ alone and make their knowledge of him the summit of theirs, and of all possible wisdom. Faraday was an elder in a sect taking its name from one Glass, a Scotch Minister who was deposed in 1728, and sometimes from his disciple and countryman Sandeman, who organized the body about the middle of last century. The leaders declared against Church ond State and held that justifying faith is "no more than a simple assent to the divine testimony passively received by the understanding." The Glassites of Sandemanians have a plurality of teaching elders not necessarily unoccupied in ordinary business; they think it unlawful to join in prayer with any but the elect; they celebrate the Lord's Supper every week and have *Love-feasts* or dinners in the chapel between morning and evening service at which all members must be present; they abstain from things strangled and from blood—also from the use of the lot; and generally cultivate all sorts of primitive practices, such as mutual exhortations, feet-washings, and kissings in charity. To this body, numbering in Britain 12 fraternities, with a few hundred adherents, belonged our great philosopher who was not more distinguished for his marvellous powers of observation and induction than for the simplicity and purity of his life and for his humble piety. There may, indeed, have been something congenial in the manners of his small sect and their customs to the unrelinquished feelings of Faraday's boyhood; and while the simplicity of the worship and the high Calvinism of the creed must have had a captivating charm for his devout yet severely logical and philosophic mind, the acceptance of all ultimate truth as embraced in so primitive a creed by one of the wisest and best men of the age must be regarded as one of the most singular phenomena in the varied manifestations of of modern thought."

FROM BASEL TO BOMBAY; OR, THE LIFE OF A MISSIONARY.

(Concluded from our last.)

In Aden, his wife was prematurely confined; the baby and their little daughter died before the next steamer took them away; and after this sorrowful prelude he reached Bombay. His activity soon drew him into prominence, his zeal into all the various work of the Bombay mission, and his catholicity into the liveliest sympathy with the universal Church of Christ. When the Evangelical Alliance sprung up, he enrolled himself at once, and without waiting to see the atitude that would be taken by his brethren. Lamenting the want of knowledge betrayed by Englishmen of German missions, he published in his "Bombay Records" the story of their labours and successes. He maintained a correspondence with almost every region of the earth, and gathered information which he hastened to share with others, opening subscriptions for works of Christian love that would have been otherwise unknown. "He identified himself with the missionary school, the native congregation, the itinerary, and translation." As liberated Africans from slave-ships captured about the Persian Gulf were disembarked at Bombay, his interest for Abyssinia led him to an interest in their welfare; the more so that in one vessel there were forty-three girls and twelve boys from the same coast as his old memories clung to. It had been arranged that he would take charge of them and educate them; but the Government, nervously afraid of even seeming to proselytize, distributed them to various Mohamedan and other families of the place. Chiefly, however, he devoted himself to preaching, and the success of his itineraries was abundantly confirmed.

In Yeolah he prayed specially that the visit would be instrumental in spreading the gospel; and it is now a station with a native minister settled in it. When, years after, other missionaries were itinerating over the same ground, they were recognised as preachers of the same Word, and the old hearers went out eagerly to hear them again. In Aurungabad, "where we commenced distributing books, a rush was made by the people on the cart, and in less than five minutes the whole were distributed." The people, often the very poorest, would crowd under the banyan and mango trees to hear the gospel; and the Mang populations were reached by an effective agent raised up amongst themselves. This man, Rambdschi, riding by on a light Mahratta pony, spied the crowd about the preachers. He dismounted, tied his horse to a tree, and listened. The preacher proclaimed a new way, and his hearer was already trying the fifth. They fell into conversation after the service was over, when Rambdschi carried off a New Testament. After a few month' instruction he was baptized, learned to read the gospels, and, buying a new horse, rode round from village to village, calling the Mangs together, and then reading or reciting the gospel history. This simple means was of so much use that 50 of these Mang people were baptized.

After some years of incessant toil, broken by needful visiting of Europe, Isenberg entered, in 1861, upon his last phase of work. A Christian village had been founded at Sharanpur; an experiment of great interest, and subject to much controversy. Among other institutions that have grown upon it, were, an orphanage for upwards of fifty children, and an asylum for African boys, tenanted by about thirty. The missionary in charge was obliged to return to England in bad health, and Isenberg took his place. "The village consisted of thirty houses and about 125 inhabitants. With the dawn you heard the voice of prayer and praise. During the day every one went to his work, and the work was as diverse as the races of the workers; for there were Brahmans, Dongals, Koonbis, Mahars and Mangs Parsees and Mussulmen, Telingas, Rajpoots, Portuguese and Gosawees,—all together." The management of the troublesome and intricate relations of such a colony seems to have been peculiarly suited to the missionary. The debt thatpressed upon it was not only removed, but it became self-supporting. The children freely offered their dinners once a week as a gift to missions, and the girls ground corn in their leisure, and gave in the proceeds. Yet, he was strict and thorough, and on the very threshold was met by discoveries that led to a remodelling of the whole scheme, and used to say that his work was rather to cleanse the Church than to add to it. But if some left, unable to endure the strictest but most wholesome discipline, others joined, and filled his heart with joy. A Mohammedan particularly, whom the opposition of his father had driven to sea, yet the word of God followed him to Suez, Ceylon, Hong Kong, nay, till at last he found refuge in Sharanpur. Naturally, too, his heart was drawn to the African Asylum, to which many of the boys who came were from the interior of Africa. These, through war, or famine, or the slave-trade, were brought to Zanzibar, and other places on the Galla coast, bought and sold, and then stolen anew, traded with again, and smothered in the dens of a slaver, till an English ship set them free. Most of them retained sufficient knowledge of their native tongues to make it a basis for further instruction. They

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were trained as blacksmiths, carpenters, weavers, and to follow such other trades as they could learn; and Isenberg entertained the hope that they would afterwards be efficient evangelists, or agents in spreading the truth in their native countries.

The manifold activity of the missionary had been tested to the utmost, and was now to cease. By the quick deaths of older men he unexpectedly found himself the senior of his Bombay colleagues; and scarcely was he this, when symptoms of serious illness came upon him, and he was obliged to return home. A day of prayer for children had been appointed by the Evangelical Alliance; he had prayed earnestly for his son in Germany. Two days after he wrote in his pocket-book, "Received letters from Europe with tidings of Theodore's death in Kornthal." At Bombay the doctor told him that he could not reach Europe. So near a prospect of death determined him to risk the journey,, and accompany his wife and daughter home. He was so ill at Aden that it was impossible for him to visit the graves of his two children. Before reaching Stuttgardt, an old friend entered the train and gave him the latest news. His eldest son had just been appointed by the Church Missionery Society to the Indian mission. He was to be married, and had remained at Stuttgardt till the last moment with the family of his intended wife, eagerly expecting his father; but the steamer was inexorable, and he was obliged to hurry back to London. The disappointment of the parent was not lasting, for at Stuttgardt his son met them at the station. He had received an extended leave that he might be with his father, who now quietly looked forward to the end, greatly comforted by his children about him, the visits of old friends, like Gobat and Krapf, and the prayers of the fiery Hebich. He was rapidly sinking. One morning the physician said he could not live over the evening. He shut himself up with his wife and children. "Children," he said, "dying is no child's play." They sang his favourite hymn to him. "Lord help me," he cried; and his wife, supposing him to be troubled with doubt or Satan, reminded him that his sins were washed away in the blood of Christ. "Oh, yes, God be praised," he replied, cheerfully; then sighed, "Lord help me," and fell asleep.

About the same time, seven of the best of his African scholars were setting sail from Bombay, Isenberg's pupils, whom he had selected because their hearts were given to the help of their countrymen. He had made all the arrangements before he left India; and when they reached their destination in East Africa, they were able to take a place that astonished the Mohammedans of Mombas; for these that had left poor slaves, now came back educated and civilised, and speaking English and Hindustani besides their own tongue. They are to be a missionary experiment, of which Isenberg hoped the best; and that the orphanage of Sharanpur might be a training school for missionary colonists who might settle again in their native Africa. Whether that be so or not, Isenberg had seen the kingdom of God moving forward with gigantic strides; had seen enough to warrant him in believing that the light would scatter the darkness with increasing power, that Africa could be reached best by Africans, and that the day was not distant when it would demand all the teachers that could be given. He had taken his share in the work; not one of the great missionaries, but one of the genuine, faithful, ardent men, in which the mission field is rich, who did good, and manly, and lasting work, because he worked with the talent that he had.—*Christian Work for August,*

PASSENGERS ARRIVED.

Per P. and O. Str. *Salsette*, Sept. 24th:

From Southampton.—Mr. J. Cobden, Mr. C. Grossmith, Mr. R. Tomkins, Mr. W. Bates, Mr. E. Tapley, Mr. J. Kellie, Mr. G. Griffin, Mr. T. Howard, Mr. H. Thompson, Mr. and Mrs. Berwell, Mrs. Newell and 4 children, Captain Mostyn, Cornet McKay, Lieut. Bains, Assist. Surg. Welsh.

From Marseilles.—Mr. Robertson, Mr. A. Bloomfield, Mr. Badham, Mr. C. Pryer, Mr. Banyard, Mr. R. Currie, Mr. J. Elmore, Mr. G. Betham, Mr. and Mrs. Wilkins and family, Col Wood, Capt. Bridge, Mr. and Mrs. Gordon, Col. Francis, Captain Thomson, Captain Sneyd, Lieut. Glass, Lieut. Napier Mr. W. A. Sturrock.

From Suez.—Capt. and Mrs. Johnstone. Mr. Osler, Mr. Robertson, Mr. Karsandas Mooljee.

Sept. ARRIVALS.

11 Caroline. .....Santos... Mozambique. Aug. 20.
2 Humber.....Bell.....London, May. 3.
6 Mai Blumer.....Berriman ..Newcastle, June, 10.
City of Dunedin,Tilly.....Newcastle, June, 8.
17 Penang (s).....McCollumBussorah, Sept. 4.
18 Koina (s).....Sampson. Suez, Sept. 4.
Ticonderago.....Rice..... Calcutta, Aug. 1.
Alabama.....Harrison Rangoon, July, 22.
H. M. Octavia (s)....Heath.....Persian Gulf.
Bernice.....Milne.....Liverpool.
Nusseral Ajeej...Nacoda.....Juddah, Aug. 18.
20 Norna (s).....Anderson Hongkong, Aug. 22.
22 H. M.'s Scinde (s).Westbrook Sea.
23 India (s) .....Templeton Calcutta Sept. 2.
Ellora (s) .....RichardsonHongkong, Aug. 28.
Sattara (s) .....Beyts .....Hongkong, July 24.
Fazel Currim ...Nacoda.....Muscat, Aug. 16.
24 Salsette (s).....Parish.....Suez, Sept. 12.

Sept. DEPARTURES.

12 Onward.....Livingstone...Rangoon.
15 T. E. Lemon.....Rainey.....Liverpool.
Radnagore.....Cook.....Liverpool.
19 Clementine Alice...Phillpotts...Kurrachee.
20 Oriental .....Sanderson Liverpool.
21 Great Victoria (s).Enright ...Aden and Suez.
22 Futhool Manna . .Nacoda ...Chittagong.
Persia ..... Jacob .....Singapore.
23 Phlox (s) .....Baker .....Goa.
25 Formosa (s) .....Hector ...Hongkong.
A. V. S. R. Lecthmy.Nacsda.....Tuticorin.

DOMESTIC OCCURRENCES.

MARRIAGES.

BOSANQUET—BOSANQUET—July 30th, at the parish church, Enfield, Middlesex, by the Rev. Claude Bosanquet, M. A. vicar of St. Nicholas, Rochester, assisted by the Rev. W. D. Maclagan, M. A., Theodore Bosanquet, Esq., of the Bombay Civil Service, third son of Augustus Bosanquet, Esq., of Osidge, Herts, to Merelina Lætitia Marp, eldest daughter of James Whatman Bosanquet, Esq., of Claysmore, Enfield.

WALLINGER—KNOT—Sept. 25th, at Poona, William Arnold Wallinger, Deputy Conservator of Forests, youngest son of the Rev. John Arnold Wallinger, Marine Parade Brighton, late Rector of Fudely in Kent, to Annie, surviving daughter of Henry Francis Knott.

DEATHS.

ROBERTSON—Sept 16th, at Camp Neemuch, Amy Violet, the infant daughter of Major J. Forbes Robertson, H. M.'s Bombay Staff Corps.

WILLIAMS—Sept. 18th, at Bombay, Flora, the beloved wife of Surgeon J. T. Williams, 3rd Regt. M.L.C.

WILSON—Sept. 21st, at the Cliff, Malabar Hill, Bombay, Isabella Dennistoun, the wife of the Rev. Dr. John Wilson.

WASHINGTON—Sept. 23rd, at, Kirkee, H. Washington, Dentist.

Advertisements.

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do do Rome, Milner	1	2
do do England do.....	1	14
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Gurney's Evidences.....	0	6
Adams's Private Thoughts, 8 as. Morocco.	1	8
Baxter's Saints Rest.....	1	4
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Paley's Evidences.....	1	2
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do do best style	2	10
The Word of Promise, Bonar.....	1	2
Life's Battle Lost and Won.....	1	0

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" " Nassick	2	Vern. 1 Anglo-Vern.	238	"
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" " Aurungabad.	3	Vernacular.....	88	"
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